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Crisp - A Plain Path-way Opened to
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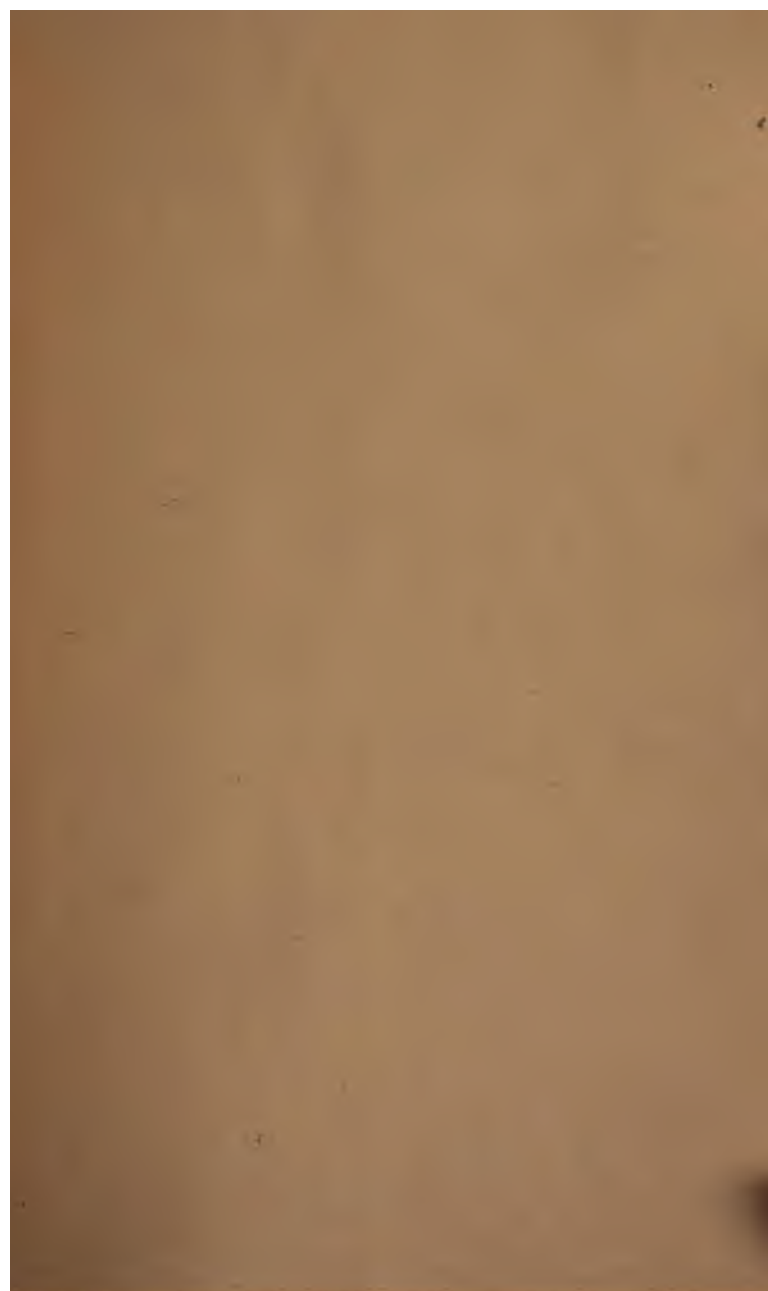


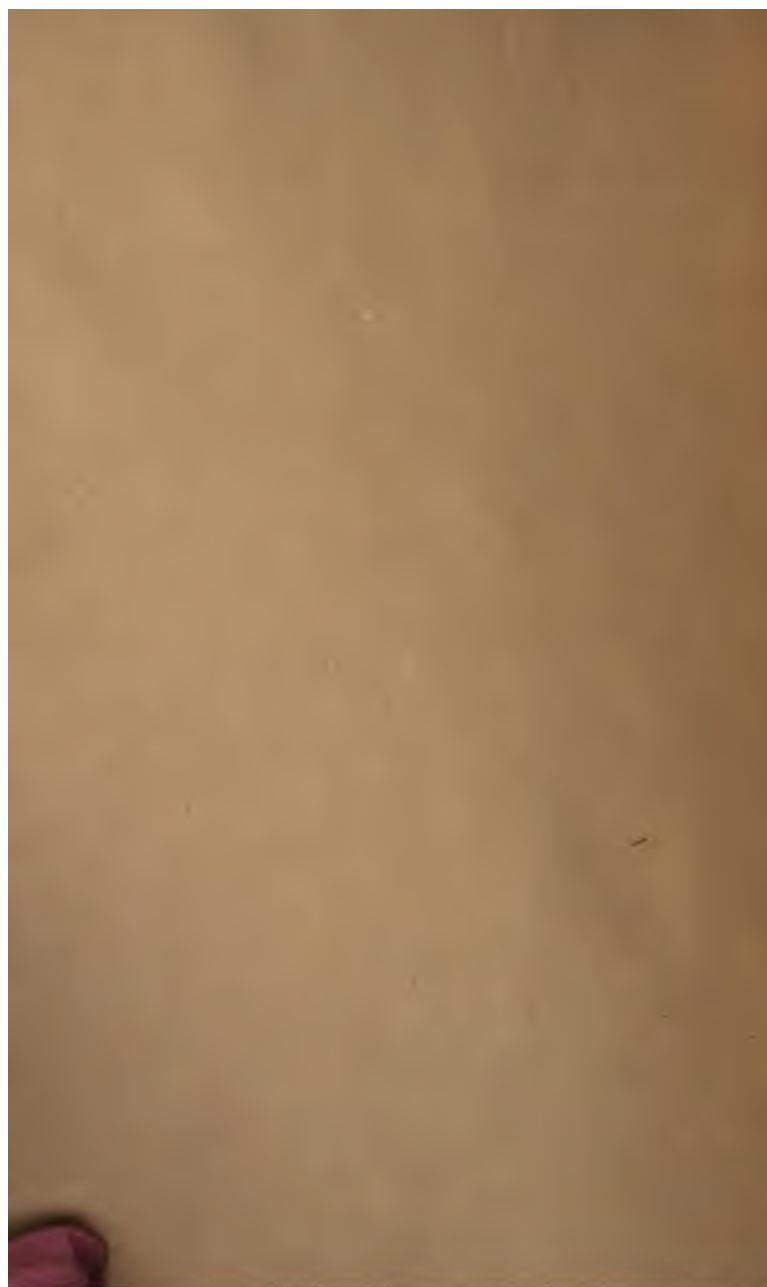
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A

PLAIN PATH-WAY

OPENED

TO THE

SIMPLE HEARTED,

AND AN ANSWER TO ALL DOUBTS AND OBJECTIONS ARISING IN
THEM, AGAINST THE INWARD APPEARANCES OF

Divine Light and Truth,

WHICH HAVE KEPT MANY FROM OBEDIENCE, AND SO FROM
PEACE TO THEIR PANTING SOULS.

—♦—
BY STEPHEN CRISP.

—♦—
BRADFORD:

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1834.

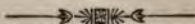
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PLAIN PATH-WAY OPENED.



Friends and People,

My spirit has been deeply exercised concerning many, who are come to feel something which is good stirring and moving in their hearts, to bring them into a serious consideration of their course of life, and of the true inward state of their immortal souls. And when they have sometimes begun to turn their minds to this good thing that stirred in them, many doubts and objections have arisen in them, lest they should be misled, deceived, or deluded; then they have been tempted to slight, and even to think evil of that which works in their own hearts, in order to lead them out of sin and iniquity, and to imagine it to be, what some have dared to denominate it, only a natural light; a common gift of the Spirit, but not a saving gift; conviction of a natural conscience; or a work of the evil one to deprive the soul of its peace, &c.

And thus, Oh! reader, when thou art brought to slight that good principle which strives with thee under some such name, thou gettest ease again for a little while, takest liberty to act against it, and to do and say that which this principle doth in secret condemn; then it riseth again, breaks thy peace, and brings trouble and anguish upon thy soul; now arise doubts on the one hand, and doubtings on the other, so that thy poor soul is beset and encompassed with doubts, fears, and jealousies; sometimes thou fearest thou withstandest the truth to thy own destruction, and again sometimes fearest it is a delusion, and that thou art deceived; besides, thou findest many learned and worldly-wise men that tell thee there is nothing good in thee; here thou art in a very great strait, labourest under many sorrowful thoughts, many

doubtful disputations arise in thy mind, the flesh now strongly warreth against that which comes to disturb it, and the Spirit against that which resists and rebels against it; these two are contrary, these contrary things are both in thee, and thou, poor creature, must feel the struggling of them both; thou scarcely knows (or at least with certainty) which is right, owing to thy darkness, doubts, and fears.

Now, in this state and condition, how acceptable would a messenger be, one of a thousand, to shew unto such an one that which might deliver his soul from going down into the pit, and save his life from the destroyer! Job xxxiii. 23, 24.

For the sake of such I am drawn into a deep exercise many times, by day and by night, and my cry to God is, that his glorious power may more and more arise to open these doors which are shut and folded upon many, to bring forth the imprisoned spirits out of the prison-house, and out of the bondage of this spiritual *Egypt*, where our Lord was and is crucified spiritually; that he may expel the clouds of darkness, in which the fears, doubts, and questionings arise; and that he may make a clear way in all such for his Light to break forth out of obscurity, in which Light the answer to those *doubts* and *questions* arises.

By that same Spirit that labours with you, am I moved to send this forth unto you all, as a word of exhortation and counsel in the name and fear of the Lord God, by which as many as do rightly receive it, and make a true use and proof of it, shall find help and benefit, know the mouth of the questioner stopped, and the answer of peace witnessed to their immortal souls, in the Lord's due time.

Consider this, *That every good and perfect gift cometh from above, from the Father of Lights and Spirits*, who would not the death of a sinner, but rather that he should turn and live; therefore hath He out of his infinite love, and tender mercies to the sons of men, prepared a way to draw nigh unto them, even while they are in their sins; which He doth not but through Jesus Christ, the Mediator of the new covenant, whom He hath freely given to be a Light unto the dark world; and that He should *Enlighten* every one that

cometh into the world, John i. 9, of which number thou art one; whoever thou art, thou art enlightened by Christ, though thou be yet darkness in thyself, as the *Ephesians* once were; yet the Light shineth in thy darkness, or else there would not be two contrary natures and seeds found working in thee as there are; and this Light wherewith thou art enlightened is the *life of Jesus*, John i. 4, which [*life*] He hath given a ransom for man.

And know this, thou that art inquiring, that, *That in thee which doth make manifest to thee things that are reprovable, is the Light wherewith Christ hath enlightened thee withal*, as the Apostle Paul said in his Epistle to the *Ephesians*, chap. v. 13, 14; and that principle which leads thee to do or say such things as thou art secretly reprov'd for in thine own conscience, that is the darkness, and the enemy of thy soul's peace, which, who walks in, doth not know whither he goeth; for this doth minister a peace and pleasure to thee, and a delight to thy carnal mind for a season; yet the other, (to wit,) the Light, the reprover, hath power to take it away from thee again, to judge thee, and to make that which was sweet to thee become bitter; and neither the darkness nor vanity of thy mind can deliver thee from this stroke.

Now, that thou mightest be resolv'd in such a state what to do, consider, thou that hast these strugglings in thee, about the Light in thy conscience, whether it is true or no, or whether thou shalt own it or no, and art thinking in thyself what is best for thee to do; whether to go on stoutly against it, or to submit to it; I say, consider, if thou rebellest against it, thou canst never know whither it would lead thee; as it was said of old, Job xxiv. 13, *They that rebel against the Light they know not the ways thereof*; so that if thou dost take the course to rebel, that will but increase thy ignorance of the way which the Light leads in, and make it more terrible to thee every time it doth appear in thee, till thou comest to that state spoken of, Job xxiv. 17, *That the dawning of the day will be as the shadow of death*; for the more thou rebellest against it, the more dark thou wilt daily grow, and so the less able to resolve thyself in those doubtful things that fill thy

mind; but as darkness increaseth in thee, so the power of it will bind thee down as a chain, and smother every good desire in thee; thus by rebellion against the Light, do some men lose the very sense and knowledge of it, grow past feeling, and strangers to it, though it be *in* them; for the custom of sin taketh away the sense and the feeling of the burden of it.

But to you I write that are not yet come to this state of hardness of heart, but are brought daily into a sense of the burden of sin; and are ready to say, *If you were but sure that were the truth and way of God which shews you your sin, you would follow it, and love it, and own it,* but are kept off by doubts and questionings. Verily I say unto you, before these doubts be resolved, you must try this, as, to your sorrow, you have tried the other, before you can be effectually informed; for arguments will not do sufficiently in this case; therefore try and prove what this principle can do for you, when ye obey it, which ye know hath power to condemn you, and break your peace, when ye disobey it.

Why should ye always be shut up in unbelief, and in doubts, and so kept from trying and proving the Light, as well as ye have proved the darkness, that so ye might reap the fruit of it to salvation, as well as you have done the fruit of the other unto condemnation?

Oh, dear people! consider, ye cannot obey this Light of Christ Jesus in your consciences, but by taking up a daily cross to your own wills, and affections; because it is contrary thereunto; and what leads to obey these, leads to disobey the Light; what leads to obey the Light, crosseth the lusts and vile affections, which are at enmity with the Light, and must by it be judged and condemned; and that which leads thee to slight it, is also an enemy to it, and must be judged by it; and so as the Light comes to rule over these things in thee, which are enemies to it, thou wilt know that it will lead thee contrary to thy corrupt nature; for that which is natural leadeth according to nature, but that which is spiritual, leadeth according to the Spirit, which the Apostle said, *Is contrary to the flesh, and wars against it.*

Thus that objection will, by thy obeying the Light, come to be answered, far better than words and arguments could have answered it; thou wilt come to feel the sufficiency of the Light, if thou dost not oppose it, but give up to be guided by it; and wilt know that it is able to deliver thee, when thou art tempted, as well as to judge thee when thou hast yielded to the tempter: for thou knowest already, that it is able to condemn thee, when thou sinnest against it: but thou canst not certainly know it sufficient to give peace, and to justify, till thou obeyest it.

So then, the *plain path-way* to the answering thy doubts about the inward principle of truth, is, by obeying it and yielding to it; for they that do evil, grow into hatred against it, and it judgesthem; as they refuse to obey the Light, so the Light will refuse to justify them; thus coming justly under the condemnation of it, by reason of transgression, they grow afraid of it. But alas! this doth but prove that it is sent of God, for it doth God's work which is righteous; *For to justify the wicked, and to condemn the righteous, both these are an abomination to the Lord*; and so is it with his witness in thy own conscience, which God hath placed there to bear witness for him, concerning all thy actions, whether they be good or evil: and thou thyself, whoever thou art, whether high or low, rich or poor, professor or profane, shalt confess unto this, *That this hath never condemned thee, for that which was good, nor born witness against thee, for that thou wast not guilty of.*

All you, therefore, that have been hurried and tossed with doubts and questionings about the truth, come, hearken to the counsel of God, at this time once more sounded forth unto you, from his Spirit, by a servant of his *without* you, and answered by the measure of his good Spirit *within* you, which hath the same voice and cry in you, *for obedience to what is made manifest of God in you*; obey the Light, and ye shall see daily more of it, till it break forth as a morning unto you, and till it shines unto a perfect day; yea, a day of gladness and rejoicing to your poor distressed souls.

Arise, Oh! thou that sits sorrowing, and thou that art

crying out in secret, because of the bonds and fetters that are yet upon thee ! Arise, arise, I say, in the name of the Lord God of *Sion*, who draws nigh to thee by his quickening Spirit, and hearken to his voice, who saith to the prisoner, *Come forth* ; and to the bowed down, *arise* ; and to the feeble ones, *put on strength and follow me ; I will confound your foes, and break the strength of your enemies, as I have done for my people, who have forsaken all to follow me and obey me, so will I do for you : and if ye in uprightness walk before me, and keep my covenant, as they have done, no power or strength of the enemy, within or without, shall be too hard for you.*

And when the Lord doth thus arise in your souls, and stir up his own pure witness, and his arm awakens in you, and his pure Light breaks forth ; Oh ! what consolation is it to you, and how have many of you seen your vain doubtings dispelled, and a clear conviction hath prevailed in your spirits concerning the way of God ! and at such a time you have begun to resolve to follow the Lord in his pure way of holiness, thus opened unto you in the Light, though to the loss of all, and to the bearing your part of the great reproach that lies upon them that love him more than their lives : at such a time there was felt a secret joy in your souls, and the seed of the kingdom that hath been long buried, began to spring up in you, in which seed your souls felt some touches of that *heavenly life and joy*, which exceed all things that this world could afford.

Whenever, therefore, ye come to feel this refreshing dew upon your souls, then take heed and wait singly in the sense of it, keep your eye to the joy that is now set before you in Christ Jesus, the Seed ; for if you let your minds wander, there are objects on every hand to lead you from your soul's beloved, to defile your hearts, and make you an unfit place of residence for Him who is holy and pure, and will not dwell, or take delight, in a polluted temple ; but will withdraw himself, as he did from *Israel* of old, and their temple, when it was polluted and profaned.

For when your minds are taken hold of by any of the

corruptible things in this changeable world, there will presently kindle a desiring, longing, and lusting after the enjoyment of these things, though contrary to the will of God; then the reasoner and consuler gets up in thee and starts a question; *May not I enjoy the Lord and this? May not I keep in the way of truth, and yet do this or that thing which my heart desireth? And though it be not perfectly according to the truth made manifest in me, yet I will have my will, my desire satisfied, but this one time; and that is not much,* says the consuler; *and this is but a small matter; there be others that do greater things than this.*

These, and such like reasonings entering the mind, grieve and vex that good and righteous tender Spirit that moved in thee, and bring a weight and oppression upon the pure seed in thee, and that withdraws itself again from thee, in which thy light did arise, and so a night comes upon thee; for where the serpent can bring any to make a question of obeying the truth, he is as ready to frame an answer, as to beget a question; but his answer always comes with a liberty and persuasion to *disobey*, as it did to *Eve* in the beginning; and when transgression is finished, then death enters upon thee, with its dark power, and manifold sorrows pierce thy poor soul; though the fruit was desirable to be eaten, yet now it is eaten, thou canst not partake of life too, though thou desirest it; but art driven, and kept out, *with a flaming sword, that turns every way against thee.*

And here now is a ground laid for doubts and questionings of a higher nature than before; for before thou doubtedst of the truth itself, whether it were the truth, but now, having tasted of it, and received a convincement of it, and yet let forth thy mind from it after other lovers, and thy ears after the voice of the adulteress, hast caused the pure Light to withdraw from thee, through thy rebellion. Now thou desirest thou mightest but see again what thou hast seen, and feel again what thou hast felt, but doubting and fearing that thou shalt never see, feel, or enjoy the like again, thou wishest, O that I had stood in the cross to my

own will, and that I had denied myself, that I might not thus have lost the sight and sense of my soul's beloved!

Now thou seest, by woeful experience, whence doubts and fears, and sorrows do arise, even by joining with the enemy, who brings forth reasons against obedience to the Light. Now, therefore, hearken to that which remains in thee, though *darkness and sorrow* encompass thee, yet there is something remains which gives thee a sense of thy state and condition, and makes thee to know thy loss and want; hear the voice of *this*, and it will humble thee, and bring thee into true brokenness of heart, and contritedness of spirit: and as thou comest to know that state, then thou hast something to offer to the Lord of his own preparing, which will be far more acceptable to him than a multitude of words and performances and duties (so called); and as thou, in true lowliness of mind, dost come before the Lord, and offerest up this offering, God will hear in heaven and will answer the cry of thy poor and needy soul, which cannot be satisfied without his presence; and for his seed's sake, which is not yet brought forth in thee, he will remember his mercies of old, which never fail. And because of the transgression thou hast gone into, when God doth again shine forth unto thee, and make his power known, thou must expect it will be in judgment, that He may consume that in thee which led thee into sin, from his pure law, which is Light; for *Zion is redeemed by judgment*.

Take heed therefore lest thou be offended at his appearance; take heed that thou limit not the Holy One; for if his appearance be with more sharpness and bitterness to the carnal part than before, it is but just it should be so; *it is the Lord, let him do what seemeth him good*; He sees more cause now than before, by how much more thou hast sinned against his goodness: bow, therefore, to his judgments, *bear his indignation, because thou hast sinned against him*. Mic. vii. 9. And as thou yieldest to his righteous judgments, thou wilt know a coming to the midst of them, in which *the mercy is remembered* and made manifest; for the hasty and impatient, that flee the judgment as soon as it begins a little to

appear in them, never find true deliverance, but get ease another way, which lasteth but for a moment; but those who experience the work completely effected in their earthly minds, and the floor of their hearts thoroughly purged, come to know true and lasting peace to their immortal souls.

And although this is not obtained by ease and liberty to the carnal mind, which must die, yet the end crowns all who hold out to it; these are the saved ones, as Christ said, Mark xiii. 13. These experience the truth of the words of the Psalmist, "*They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoycing, bringing his sheaves with him.*" And witness the fulfilment of the promise of Christ, "*There is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands for my sake, and the gospel's, but he shall receive an hundred fold now in this time—and in the world to come, eternal life.*"—Forsaking and self-denial, has always been the way to life, and to true blessedness, and continues to be the way unto this day.

All you, therefore, who have wandered in your own ways, and have not yet learned to deny yourselves of what is contrary to the witness of God in your consciences, but have desires, still to keep and hold that which the Light in you reproves, and yet desire life and peace; and thus are in many doubts and straits about these things; to you all, this is the counsel of the Lord, and the cry of his pure Spirit; *Come out of the Babylonish confusion of your own thoughts, and touch not that which is unclean, and the Lord will receive you.* And what God by his pure Spirit hath called *unclean*, let no man presume to call *clean*, and join to it, lest he be found fighting against God, and nourishing and keeping alive that which God hath appointed to die, and to be destroyed.

Ye cannot serve two masters, or partake of the table of the Lord, and the table of devils. Oh! feed not that birth that hungers after evil things, and delights in them; *but what is for famine, let it be famished; and what is for the sword, let the*

two-edged sword, that goeth out of the mouth of the faithful and true Witness, cut it down. Rev. i. 16, and iii. 14. And so thou mayest see the giants in the land slain before thee, by one that is mighty to deliver, and to bring thee out of this spiritual *Egypt* with a high hand : but this thou canst not come to witness, but by diligently following Him ; and if thou willingly yieldest to his gentle drawings, when thou feelest them in thy heart, thou wilt find them to be effectual and profitable to thy soul ; and the more thou followest Him, the more thou wilt feel his goodness break in upon thee for thy encouragement, and the less thou wilt doubt of his love and mercy in leading thee still farther, even unto the end, and unto that rest which will satisfy thy soul.

Lay aside, therefore, all consultations that are against thy obedience to the gift of God in thy heart, which reproves sin in thee ; and give not way to vain and needless doubts about it, but as thou findest that thou hast been condemned and judged in *disobeying* it, now try and prove whether by taking up thy daily cross, and *obeying* it in thy words and actions, and in all things, thou dost not find the answer of sweet peace and joy ; and when thou shalt find it so, then will there be no more room for doubts and questionings against thy obeying it : but as any questions or doubts do arise in thee, thou wilt feel the answer thereto in thyself to thy refreshing, and so thou wilt come to witness the effectual operation of it daily in thy soul, to work thy change and translation out of thyself into its own nature, and so thou wilt come not only to know the Light in thee, (*for that, one may do and perish, for this is the condemnation that Light is come, and not loved,*) but thou wilt know that thou art in the Light, and walkest there with God, and in the holy fellowship, where thou feelest the Lord near thee in his Light, and his reward is with Him : thus coming to walk and dwell in the Light, thy conversation will be in heaven, as that of the saints of old was, and like them, thou wilt witness thy unity to be with the Father and the Son, agreeably to the declaration of John, "*Truly our fellowship is with the Father and with his Son Jesus Christ.*" If we

say that we have fellowship with him and walk in darkness, (which all sinners do, for sin is the work of it) we lie, and do not the truth. But if we walk in the Light, as he is in the Light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Now those who feel this work wrought in them, are brought into such a knowledge of the blood of Christ, that they need not doubt about it, nor have they occasion to raise a question, where it is, or what it is, nor what the efficacy of it is; for having the work and witness of his blood in them, this resolves all doubts that would arise; and thus those also that come to know the Light in all things to be their guide, to lead out of darkness, sin, and imperfections, and to bring into the innocent and blameless conversation which becometh saints, and thus come to know their footsteps directed before the Lord, these no longer doubt and question about perfection; for such see that which is perfect to be come, and from the belief which they have of attaining it, are labouring to conform themselves unto that rule, and, endeavouring after it, so run that they may attain, and have the true hope in them, which they that have, are purifying themselves as He is pure, who is their hope; as John said, *he that hath this hope in him, purifieth himself, even as He is pure*, that so, *even as He was in this present world, so they may be also*. Here then the substance will come, cause the shadow to flee, and answer all thy doubts and questions far beyond what arguments can do.

As thou comest to be faithful in the daily cross, which doth slay and crucify that nature in thee which hath resisted the truth, and held the Seed in bondage; as that comes to die, and to be buried by baptism into Christ's death, thou wilt feel the pure Seed to spring up in thee, and thou wilt be made a partaker of the new life, and the true resurrection which is Christ; and all that are in Him are in the resurrection, and in the life; for He said, *I am the resurrection and the life, he that believeth on me, though he were dead, yet shall live*; and this living to God, in the spirit of his Son, is

the first resurrection, and over them who witness it, the second death hath no power.

As thou feelest thy part in this resurrection, all the doubts and fears of thy own condition will be answered effectually, which cannot otherwise be answered, but by that good Spirit of God that strives with thee, which, when it prevails with thee, and thou becomest subject to it, then it witnesseth for thee; for that there is a state in which there is a danger of falling away, thy daily experience teacheth thee to thy sorrow; and besides Christ said, *every branch in me that beareth not fruit must be cut off*; and the many examples in Scripture of them that departed from the faith, and made shipwreck of it, and turned with the dog to the vomit, and the sow to the mire, sufficiently prove it; and if thou dost stand, it is by faith, and thou must take heed, so that thou mayest come to the crown, and seal, and assurance, and an establishment in the kingdom, where thou shalt no more go out, but thou shalt have thy soul's desire answered.

When thou comest to know this state, and to receive this white stone that hath the name within, thou wilt then be, without doubt or fear, given up in the will of God, to do and to suffer all things according to his blessed will. And here is the true and perfect rest to thy soul, whoever thou art, that art now labouring in the iron furnace of thy own thoughts and doubts, and the more thou givest thyself up thereto, the darker thou art, and the fuller of doubts; for they will beget and multiply one another; and the more thou reasonest against obeying God's witness in thy heart, the less able thou art to obey it; but the little strength which God gives thee, thou consultest it away, then when thou wouldst be strong, thou becomest feeble; and when thou wouldst in some measure obey, thy own consultation stands in the way, and hinders thee; the more thou increasest in knowledge in this state, the more thou increasest thy sorrow and condemnation; so that sometimes thou art ready to wish, thou hadst never known so much of truth, and sometimes wishest, *thou knewest more concerning such a point, or such a doctrine, or such a scripture, or such a mystery*, and art apt to

think, because thou art yet ignorant in some things relating to truth, *therefore thou art the more excusable if thou be disobedient.*

But alas! poor soul, consider, the way to know more is to be obedient to the little which thou hast received, and then that mist and fog of thy own unfaithfulness will vanish away before the eye of thy mind; for it is that which hinders good things from thee, makes thee go daily with a burden upon thy shoulders, and a guilt upon thy conscience, and thou canst not, in any case of thy necessities, come before the Lord with an open face, but art covered still with thine own iniquities; in this state thou knowest neither sabbath, new moon, or holy day to the Lord; but all is labour, toil, travail, and wearisomeness of spirit, till many even come to wish an end of their days, and yet fear that the end will be worse.

Oh! how my soul pities you whose state this is; I have a great sympathy with your sorrows, and in bowels of tender love am I drawn forth to reach out a hand to help you, as one that hath obtained mercy to know deliverance, to witness the way of it, and have the testimony of God in my heart, to testify of the coming of the Saviour, to the poor and needy souls, to relieve and comfort them. My soul's desire is that your bonds might be broken, and your souls might escape; but this I say in the name of the Lord to you all, *there is no way for your deliverance, but your giving up in single obedience to that faithful and true witness of God, which stirs and moves in you against your sins;* and therefore, wait thou to feel thy mind and will subjected thereunto, that thou mayest feel thyself to be one of those willing people in the day of God's power. Cease from thy reasonings against obeying the truth, and from saying, *thou canst not, thou wantest power, and when God gives thee grace, then thou wilt obey;* for these sayings are in vain.

For though it is true, none can obey the Lord but by his grace and power given unto them, yet He hath made his grace, *even that which bringeth salvation to appear unto ALL men,* as in Titus ii. 11, and it hath appeared in thee to

whom I write, and is a reprover in thee, and thou must turn to that which smites thee, then thou turnest to the *grace of God*; for it is his *grace* that strives with thee, to lead thee out of the evil that it reproves in thee, and thus out of the world that lies in the evil, up to God from whence the grace cometh; for whosoever give up to the drawings of the good Spirit of God, that moves in them, and in obedience thereto, deny themselves of their own wills, evil desires and pleasures, want not power, but feel Him near them, who works the willingness first, then the deed according to his pleasure; thus the glory comes alone to be his.

Now thou knowest the mystery of the cross, and how it is the *power of God*, for want of which all that reject the cross complain. So long therefore as thou livest in the *cross*, thou livest in the *power*, thy obedience is easy, and all things are possible to thee, through it; and as long as thou art daily dying to that which is corruptible, thou feelest the more life, joy, and pleasure in that which is everlasting; thy desires grow more and more fervent after a full and perfect enjoyment of it, in the pure unity of the Spirit. And those good desires growing stronger in thee, it becomes a lighter thing to thee to part with that which hinders, though it be thy *bosom sins*, thy *Delilahs* and *darlings*; all must go for the love thou hast to *truth*. Such only as have this love, and continue in it, are counted worthy to be heirs of the kingdom of God.

And therefore think it not strange to be brought through manifold trials, that thereby thou mayest be purged and prepared as a bride for the true husband, *Christ Jesus*; for there are many that desire acquaintance with Him, but are not fitted for Him; they must be washed, and put off the vile raiment first, and come to know the white linen put on; while this work is doing, what need there is of patience and quietness of spirit! what need of subjection to the workings of that Holy Spirit in all things! that thou mayest not be setting bounds to that which must limit thee in all things; nor say in thine heart, *if my trials were but so, or my exercises so or so, I could then bear them*; but rather

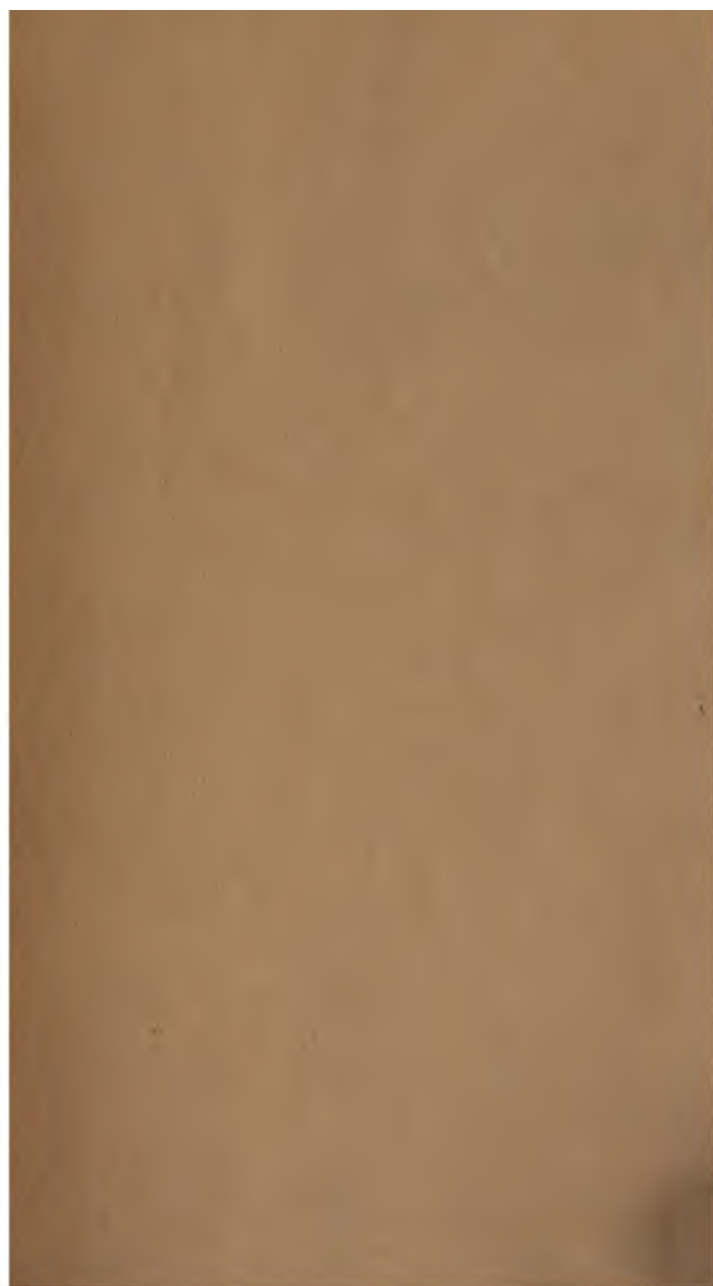
submit in all things, willingly to do and suffer, to be tried and exercised, even as it pleaseth the Lord to order, or suffer thee to be tried: in all his dealings say, *It is the Lord, let Him do what seemeth Him good*: whosoever thus gives up to Him, *though He wound them, yet He will heal them again: though He slay them, yet shall they live.*

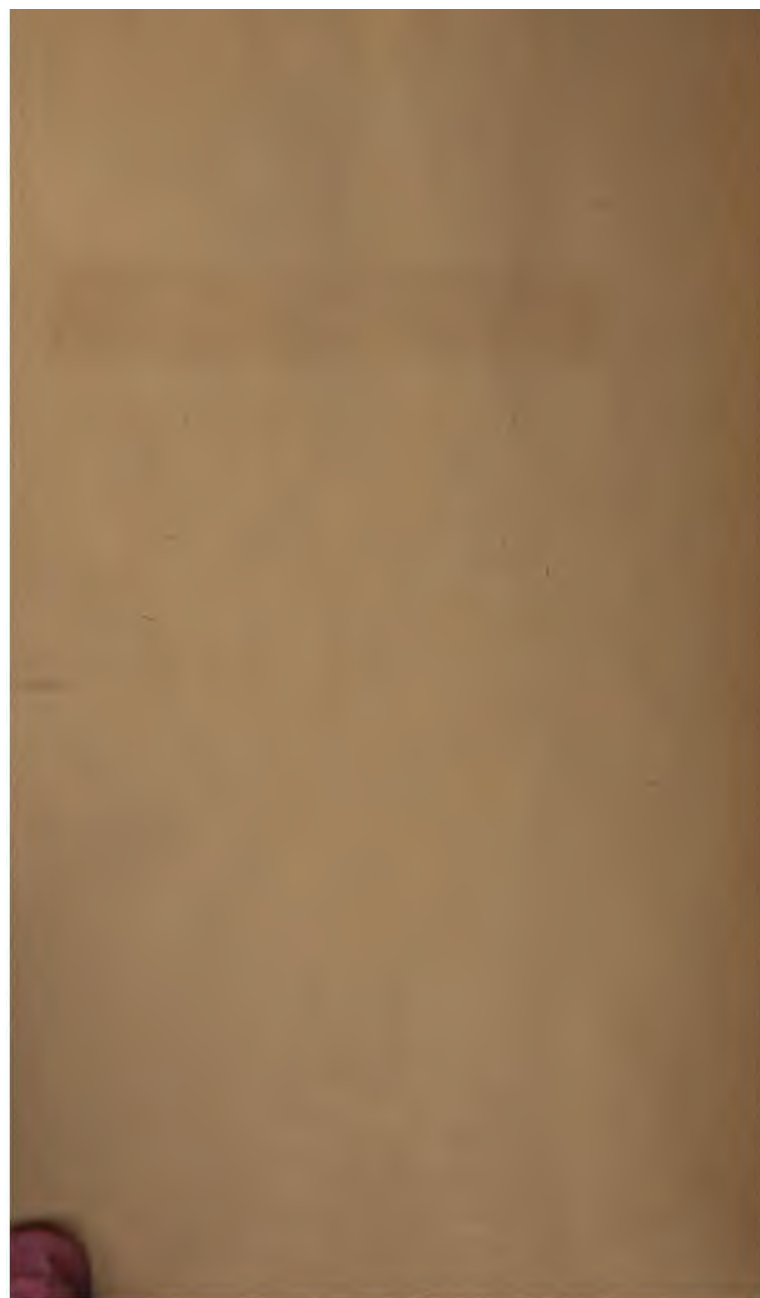
Learn, therefore, patience and stillness of mind, for by taking thought thou canst add nothing in this work. Remember *Israel* of old, who were commanded to *Stand still to see the salvation of God in their greatest straits*; and they were a figure unto thee. Now in the Light, read thy figure, and wait for the substance, the true Seed, that it may bring forth peace and rest to thy immortal soul, and set up righteousness in thy heart, which is what I travail after, on the behalf of all distressed and afflicted souls, every where, to whom I am a friend and well-wisher, as one knowing their trials, straits, doubts, and besettings.

Through the rich love of God in Christ Jesus, I testify of the delivering, answering, and satisfying life, made manifest and revealed in its own eternal Light, *which lighteth every man*, and in true desire that you may all know the same, in discharge of my duty towards God and my generation, have I sent forth this word of counsel and exhortation, and remain in my rest with the Lord, being thus far clear of the blood of all men, whether they hear or forbear; and though in bonds for the gospel's sake,* yet the Lord's freeman, waiting in patience and full assurance for *Zion's* full redemption.

STEPHEN CRISP.

* S. C. was a member of the Society of Friends, and wrote the "Plain Path-Way" in the year 1668, in Ipswich County Jail, where he patiently suffered imprisonment in support of his religious principles.—With a few omissions and verbal alterations.





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